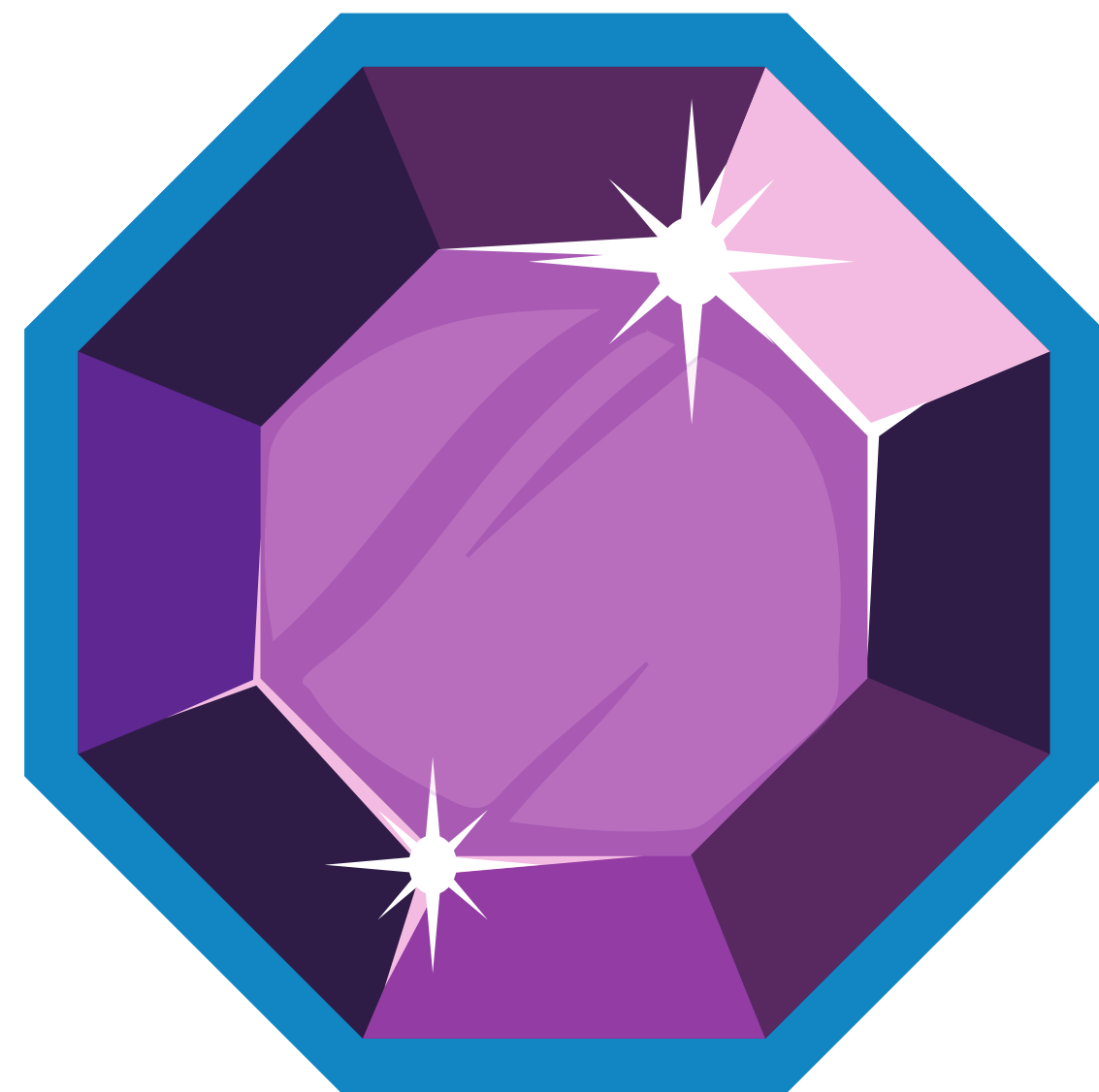
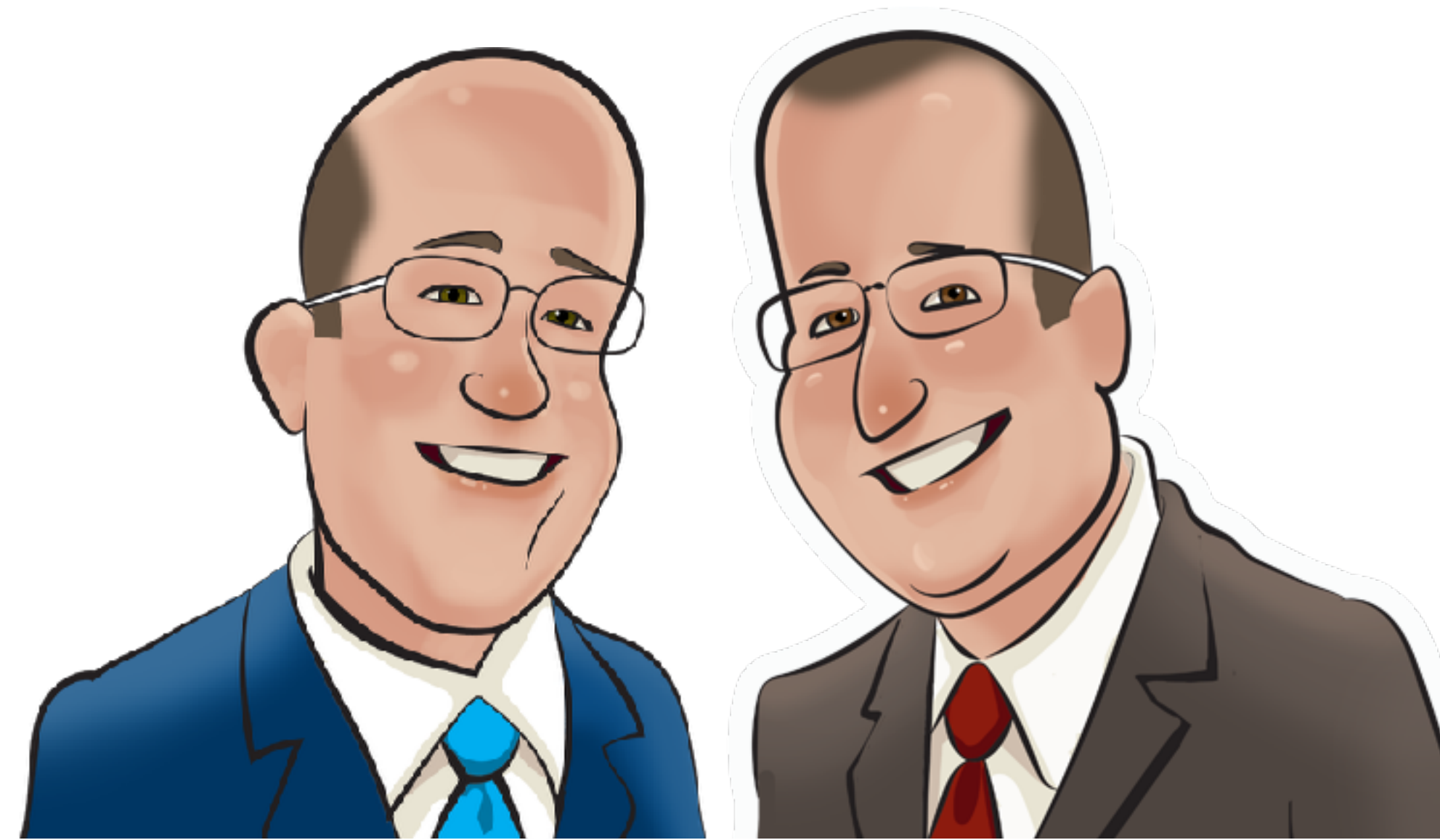


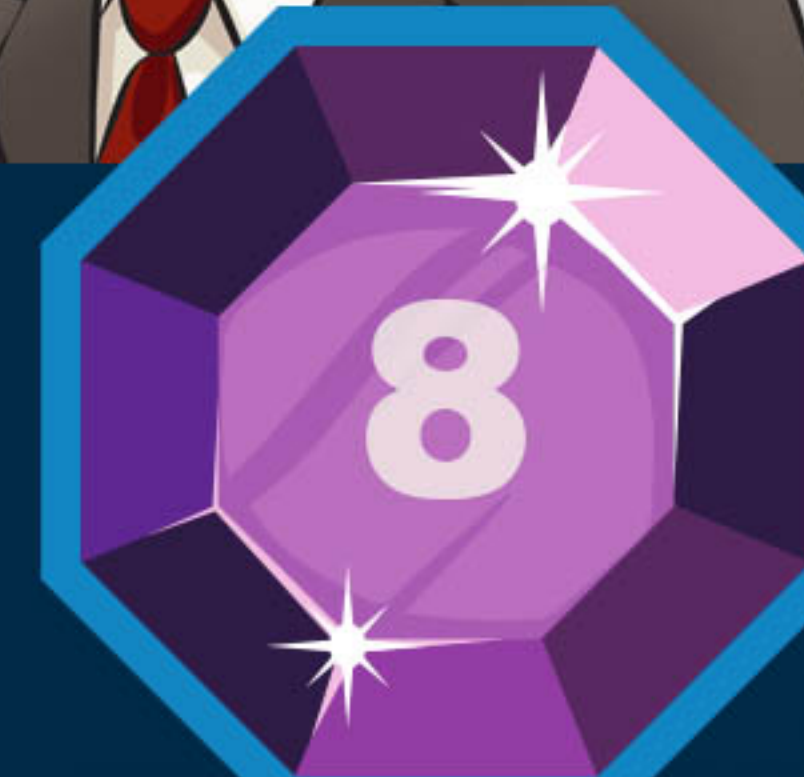
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Scripture GEMS



Come Follow Me 2021
D&C 14-17



1829

May

1830

Joseph and Oliver
translating the plates
in Harmony, PA

Had been visited by
John the Baptist

They received the
Aaronic Priesthood

They baptized each
other

They received food &
provisions from
Joseph & Polly Knight

NEW YORK

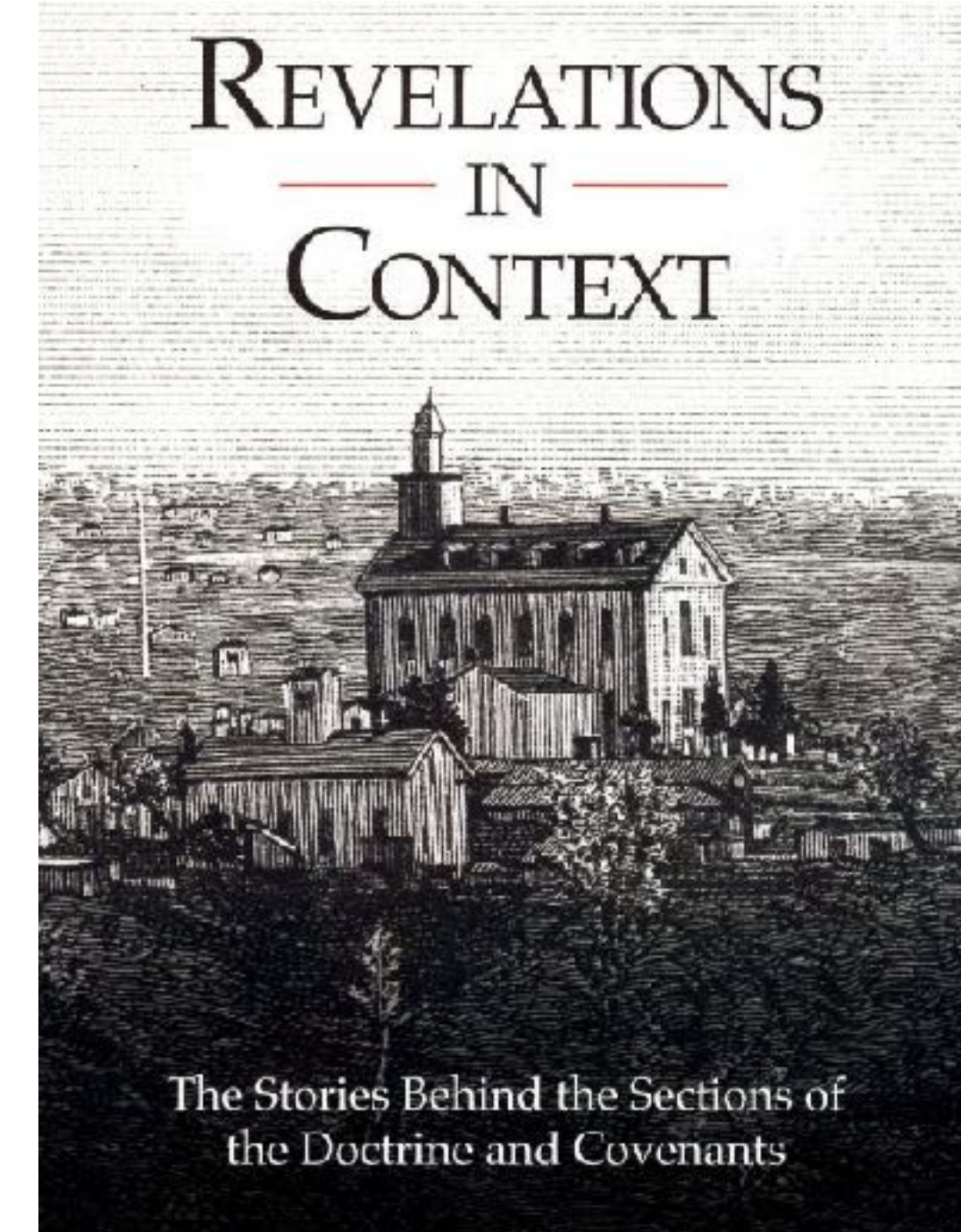
● Palmyra
● Manchester

● Harmony

PENNSYLVANIA

More than five decades after the Book of Mormon was published, David Whitmer recalled how he first heard of the Book of Mormon: “I made a business trip to Palmyra, N. Y. [in 1828], and while there stopped with one Oliver Cowdery. A great many people in the neighborhood were talking about the finding of certain golden plates by one Joseph Smith, jr., a young man of that neighborhood. Cowdery and I, as well as others, talked about the matter.” The exact details of how 23-year-old Whitmer and 22-year-old Cowdery met are unknown, but the two men quickly struck up a friendship.

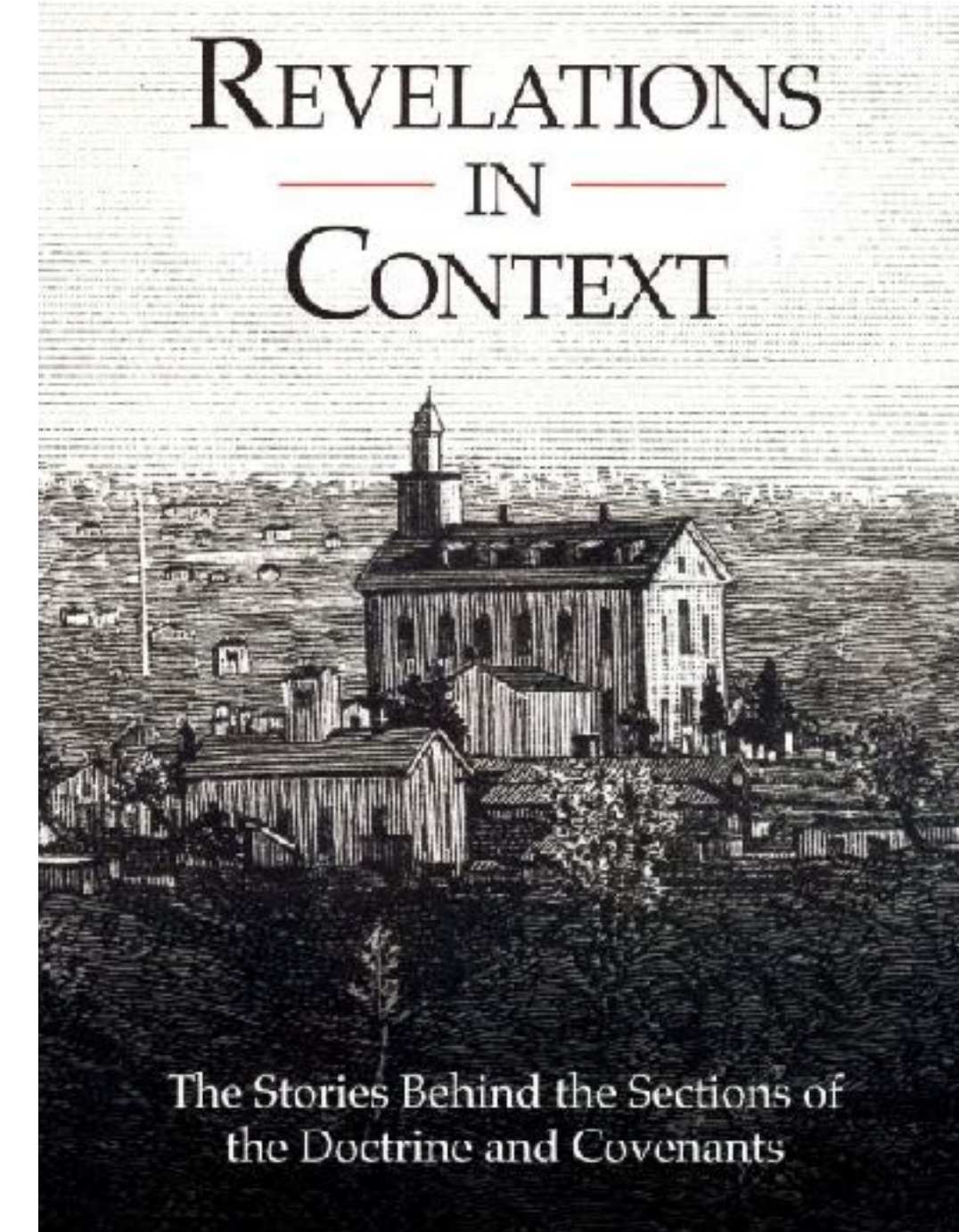
“Cowdery said he was acquainted with the Smith family,” Whitmer continued, “and he believed there must be some truth in the story of the plates, and that he intended to investigate the matter.” Whitmer, who implied that he made more than one trip to Palmyra



The Knight and Whitmer Families

must be some truth in the story of the plates, and that he intended to investigate the matter.” Whitmer, who implied that he made more than one trip to Palmyra, conducted his own investigation and “had conversations with several young men who said that Joseph Smith had certainly golden plates. ... These parties were so positive in their statements that I began to believe there must be some foundation for the stories then in circulation.”

David Whitmer, a farmer from Fayette Township, New York (about 30 miles southeast of Palmyra), and Oliver Cowdery, a Vermont native who had recently been hired by Hyrum Smith and other school trustees to teach in the Manchester area, agreed to keep each other informed of what they discovered. At this time, neither of them had met Joseph Smith, who was then living in Harmony, Pennsylvania, with his wife, Emma.

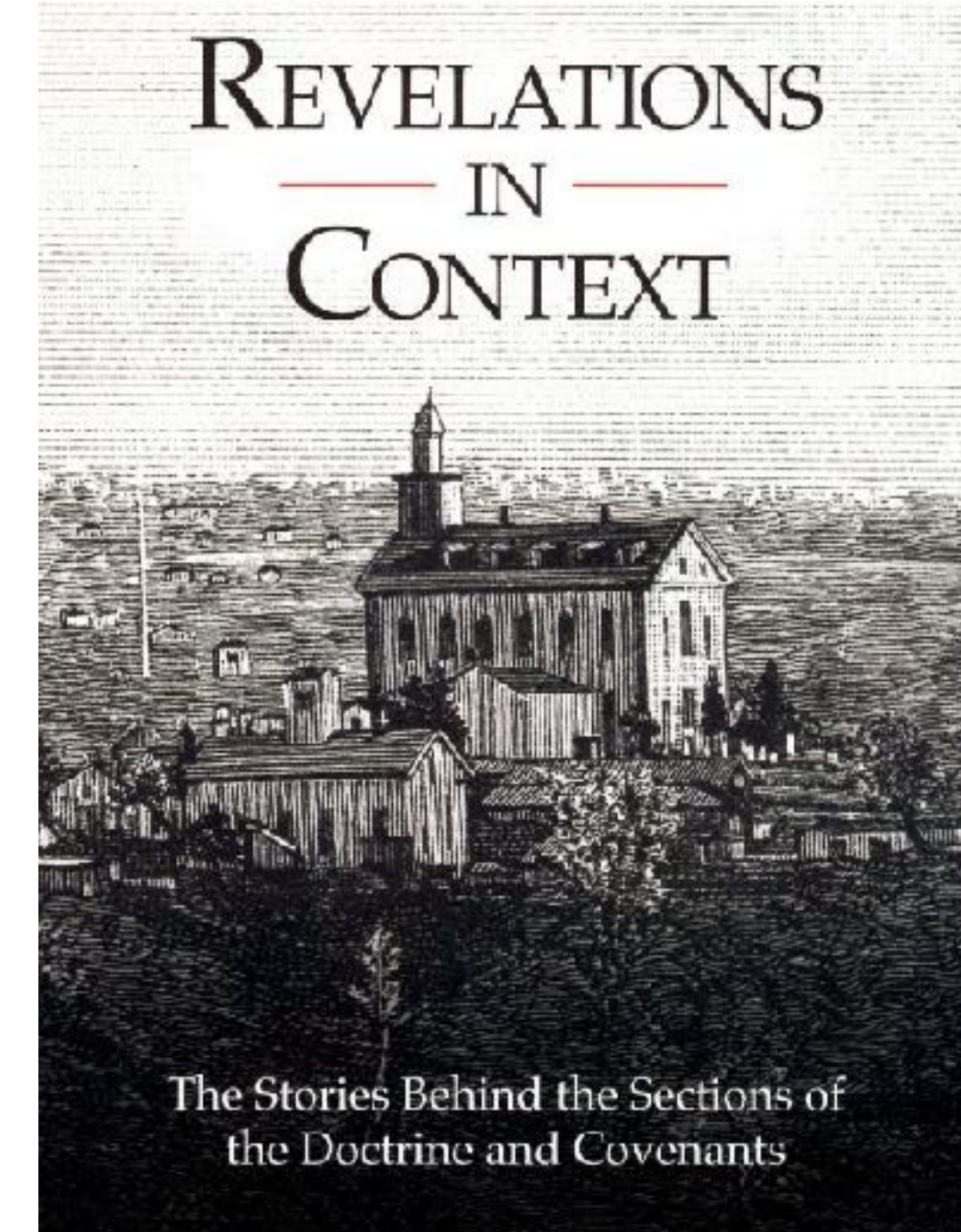


The Knight and Whitmer Families

neither of them had met Joseph Smith, who was then living in Harmony, Pennsylvania, with his wife, Emma.

Cowdery, whose students included children of Joseph Sr. and Lucy Mack Smith, eventually boarded with the Smith family. Lucy wrote that Cowdery “soon began to importune Mr. Smith upon the subject [of the plates]; but did not succeed in eliciting any information for [a] considerable length of time: at last he gained my husband’s confidence so far as to obtain a sketch of the facts relative to the plates.”

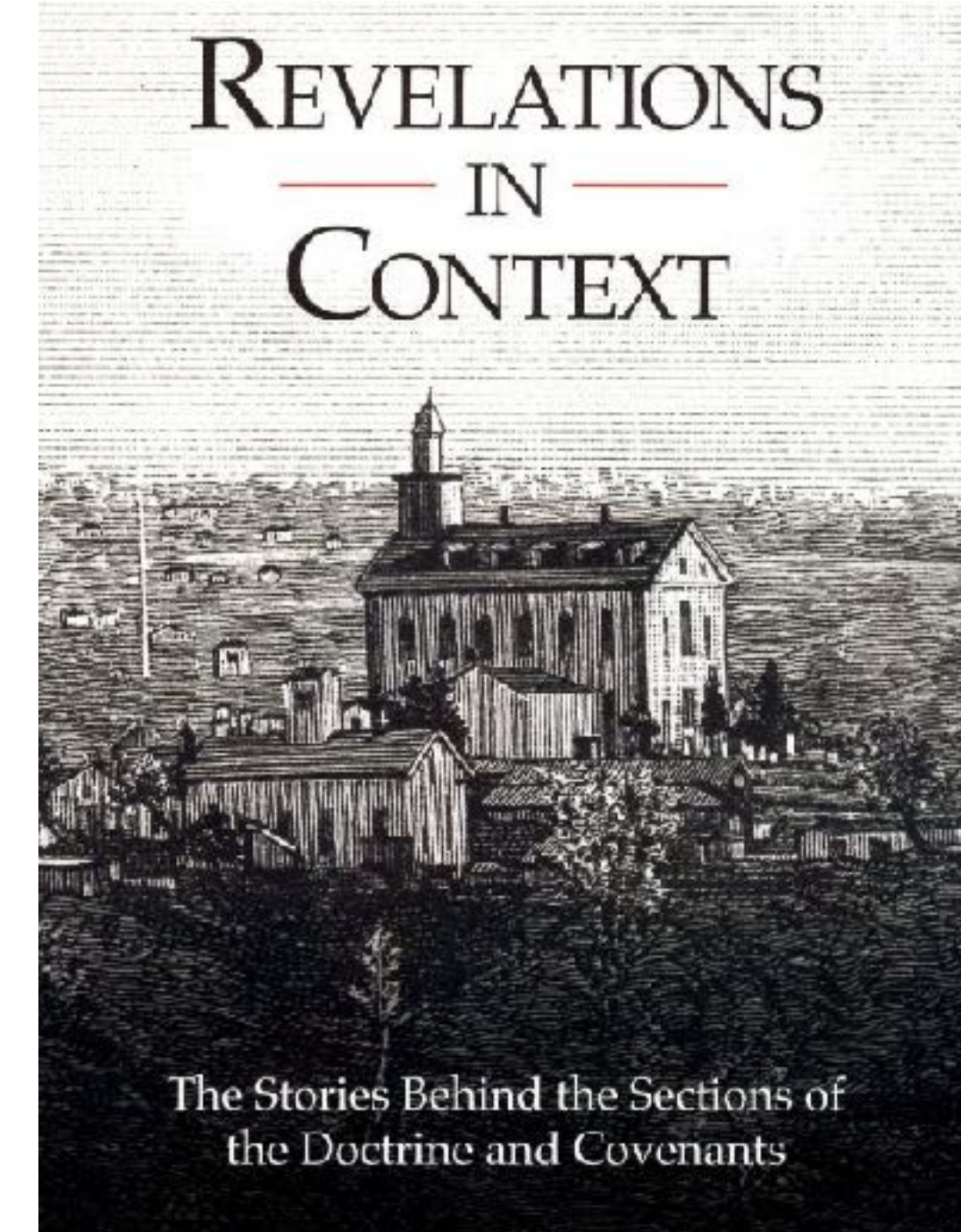
The conversation with Joseph Sr. had a powerful effect on Cowdery. “The subject ... seems working in my very bones,” he told the Smiths. “I have made it a subject of prayer, and I firmly believe that it is the will of the Lord that I should go [to Harmony to assist Joseph with the translation].”



The Knight and Whitmer Families

Cowdery also announced this news, apparently in a letter, to Whitmer. “Cowdery told me he was going to Harmony, Pa. ... and see him [Joseph Smith] about the matter,” Whitmer wrote. “He did go, and on his way stopped at my father’s house and told me that as soon as he found out anything either truth or untruth he would let me know.”

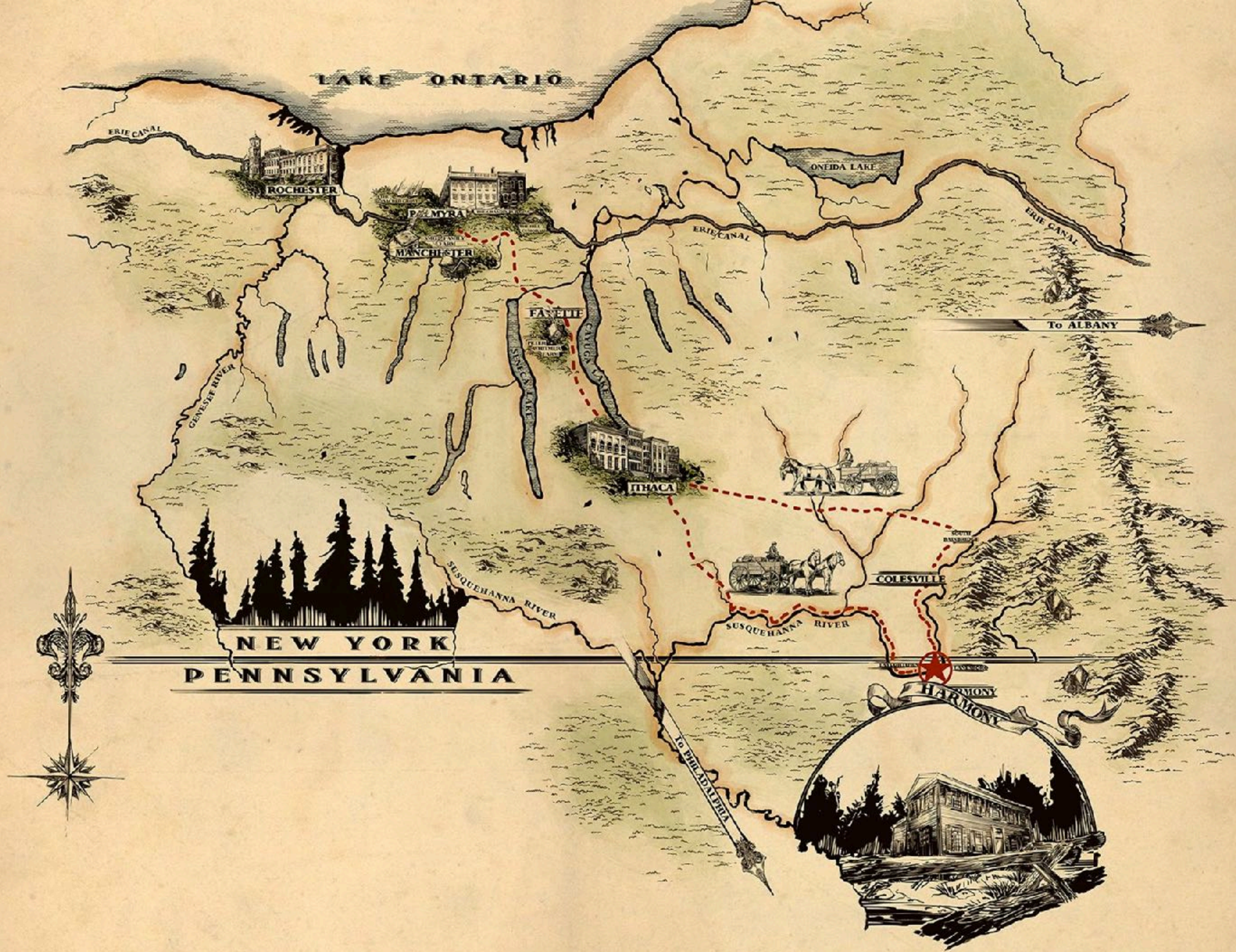
Joseph Smith and Oliver Cowdery began their translation project on April 7, 1829, and worked intensely over the next eight weeks. During that time, Cowdery wrote three letters to Whitmer discussing the translation process and offering particular information on the content of the Book of Mormon. “When Cowdery wrote me these things and told me that he had revealed knowledge concerning the truth of them, I showed these letters to my parents, and brothers and sisters,” Whitmer recalled.



The Knight and Whitmer Families

Persecution began to intensify in the Harmony area, so late in May, Oliver communicated with David about the possibility of Joseph and Oliver going to stay with the Whitmers in Fayette. In response Peter Whitmer, Sr., David's father, invited Joseph to stay at his farm home as long as was needed to finish the work of translation. David's brother John offered to help as Joseph's scribe. Many people in the Fayette area were anxious to hear more about the work.

A late May planting was essential for successful fall crops; therefore, David Whitmer had to plow and prepare the soil before he could take his two-horse wagon to pick up Joseph Smith and Oliver Cowdery.



LAKE ONTARIO

ERIE CANAL

ROCHESTER

MANCHESTERA

FAYETTE

ITHACA

COLESVILLE

HARMONY

To ALBANY

TO PHILADELPHIA

NEW YORK
PENNSYLVANIA





ROCHESTER

PALMYRA

MANCHESTER

FAYETTE

ITHACA

COLESVILLE

HARMONY

To ALBANY

To PHILADELPHIA



Whitmer Home



Joseph and Oliver

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A late May planting was essential for successful fall crops; therefore, David Whitmer had to plow and prepare the soil before he could take his two-horse wagon to pick up Joseph Smith and Oliver Cowdery.

According to the account from Joseph's mother:

He then fastened his horses to the harrow, and instead of dividing the field into what is, by farmers, usually termed lands, drove around the whole of it, continuing thus till noon, when, on stopping for dinner, he looked around, and discovered to his surprise, that he had harrowed in full half the wheat. After dinner he went on as before, and by evening he finished the whole two days' work.

“His father, on going into the field the same evening, saw what had been done, and he exclaimed, ‘There must be an overruling hand in this, and I think you would better go down to Pennsylvania as soon as your plaster of paris is sown.’

“The next morning, David took a wooden measure under his arm and went out to sow the plaster, which he had left, two days previous, in heaps near his sister's house, but, on coming to the place, he discovered that it was gone! He then ran to his sister, and inquired of her if she knew what had become of it. Being surprised she said, ‘Why do you ask me? was it not all sown yesterday?’

to sow the plaster, which he had left, two days previous, in heaps near his sister's house, but, on coming to the place, he discovered that it was gone! He then ran to his sister, and inquired of her if she knew what had become of it. Being surprised she said, 'Why do you ask me? was it not all sown yesterday?'

“‘Not to my knowledge,’ answered David.

“‘I am astonished at that,’ replied his sister, ‘for the children came to me in the forenoon, and begged of me to go out and see the men sow plaster in the field, saying, that they never saw anybody sow plaster so fast in their lives. I accordingly went, and saw three men at work in the field, as the children said, but, supposing that you had hired some help, on account of your hurry, I went immediately into the house, and gave the subject no further attention.’

“David made considerable inquiry in regard to the matter, both among his relatives and neighbors, but was not able to learn who had done it”

(Lucy Mack Smith, *History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 148–49).

Grateful for this divine intervention, David Whitmer hurried off on the three-day journey to Harmony.

...

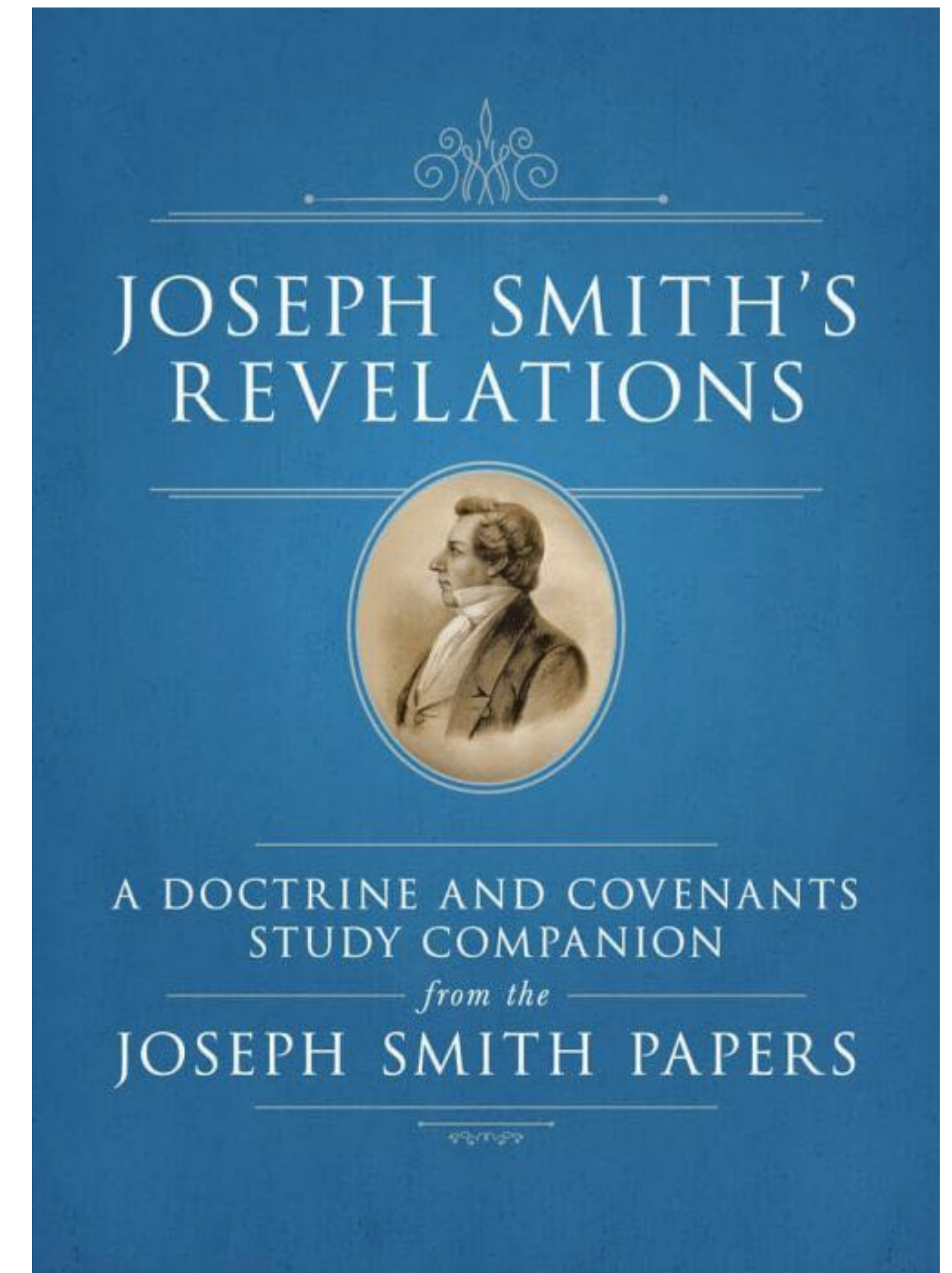
The group arrived in Fayette about the first of June. Emma, who had remained behind to care for the house in Harmony, soon joined her husband in Fayette. Meanwhile, the translating resumed at once. The Whitmer family was most gracious in providing for the needs of Joseph, Emma, and Oliver Cowdery.

The image shows the cover of a student manual. The title is 'CHURCH HISTORY IN THE FULNESS OF TIMES Student Manual'. The background of the cover is a painting of a forest with tall trees and a path. The text is in a serif font, with 'CHURCH HISTORY IN THE FULNESS OF TIMES' in a larger font and 'Student Manual' in a smaller font below it.

CHURCH HISTORY
IN THE FULNESS
OF TIMES
Student Manual

RELIGION 341 THROUGH 343

JS's history recorded that "David, John, and Peter Whitmer Jr became our zealous friends and assistants in the work; And being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummin and obtained for them in succession the following Revelations,"



SECTION 14

Revelation given through Joseph Smith the Prophet to David Whitmer, at Fayette, New York, June 1829. The Whitmer family had become greatly interested in the translating of the Book of Mormon. The Prophet established his residence at the home of Peter Whitmer Sr., where he dwelt until the work of translation was carried to completion and the copyright on the forthcoming book was secured. Three of the Whitmer sons, each having received a testimony as to the genuineness of the work, became deeply concerned over the matter of their individual duty. This revelation and the two following (sections 15 and 16) were given in answer to an inquiry through the Urim and Thummim. David Whitmer later became one of the Three Witnesses to the Book of Mormon.

1–6, Laborers in the vineyard will gain salvation; 7–8, Eternal life is the greatest of God's gifts; 9–11, Christ created the heavens and the earth.

^aA GREAT and marvelous work is about to come forth unto the children of men.

2 Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

3 Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

4 Yea, whosoever will thrust in his sickle and reap, the same is called of God.

5 Therefore, if you will ask of me you shall receive; if you will ^aknock it shall be opened unto you.

6 Seek to bring forth and establish my Zion. Keep my commandments in all things.

7 And, if you ^akeep my commandments and ^bendure to the end you shall have ^ceternal life, which gift is the greatest of all the gifts of God.

8 And it shall come to pass, that if you shall ask the Father in my name, in faith ^abelieving, you shall receive the ^bHoly Ghost, which ^cgiveth utterance, that you may stand as a ^dwitness of the things of which you shall both ^ehear and see, and also that you may declare ^frepentance unto this generation.

9 Behold, I am ^aJesus Christ, the ^bSon of the ^cliving God, who ^dcreated the heavens and the ^eearth, a ^flight which cannot be hid in ^gdarkness; 10 Wherefore, I must bring forth

the ^afulness of my ^bgospel from the ^cGentiles unto the house of Israel.

11 And behold, thou art David, and thou art called to assist; which

thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

SECTION 15

Revelation given through Joseph Smith the Prophet to John Whitmer, at Fayette, New York, June 1829 (see the heading to section 14). The message is intimately and impressively personal in that the Lord tells of what was known only to John Whitmer and Himself. John Whitmer later became one of the Eight Witnesses to the Book of Mormon.

1–2, The Lord's arm is over all the earth; 3–6, To preach the gospel and save souls is the thing of most worth.

HEARKEN, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.

2 For behold, I speak unto you with ^asharpness and with power, for mine arm is over all the ^bearth.

3 And I will ^atell you that which no man ^bknoweth save me and thee alone—

4 For many times you have desired

of me to know that which would be of the most worth unto you.

5 Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

6 And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to ^adeclare ^brepentance unto this people, that you may bring ^csouls unto me, that you may ^drest with them in the ^ekingdom of my ^fFather. Amen.

SECTION 16

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1–2, The Lord's arm is over all the earth; 3–6, To preach the gospel and save souls is the thing of most worth.

^aHEARKEN, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer.

2 For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

3 And I will tell you that which no man knoweth save me and thee alone—

4 For many times you have desired

14 1a See D&C 11:1–6 for similar concepts and cross-references.
5a TG Objectives.
7a Ps. 19:11 (9–11);

TG Trust in God.
b Acts 2:4.
c TG Holy Ghost, Mission of.
d Acts 26:16;

D&C 76:24 (20–24).
b Rom. 1:4.
c Dan. 6:26; Alma 7:6; D&C 20:19.
d Jer. 14:22;

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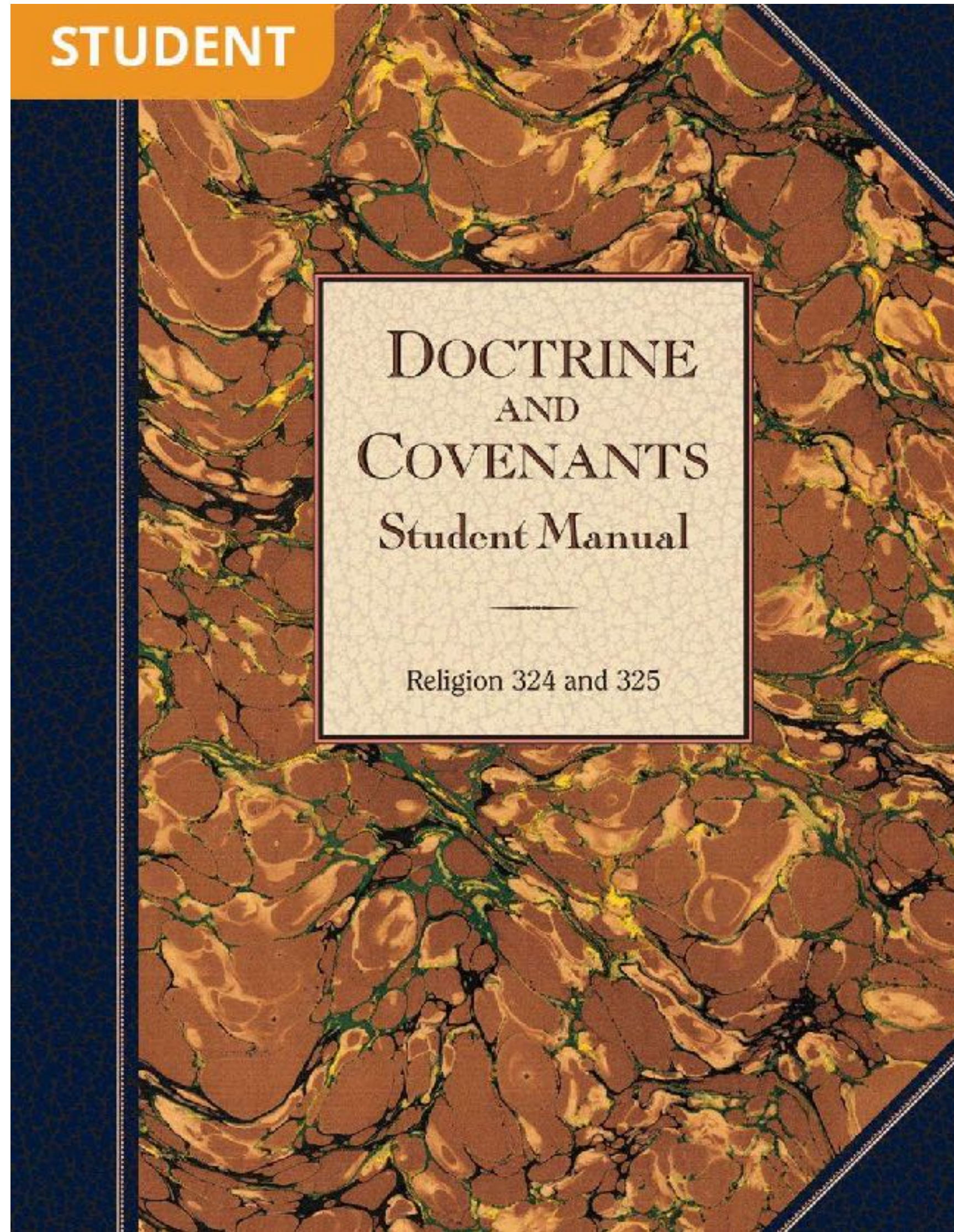
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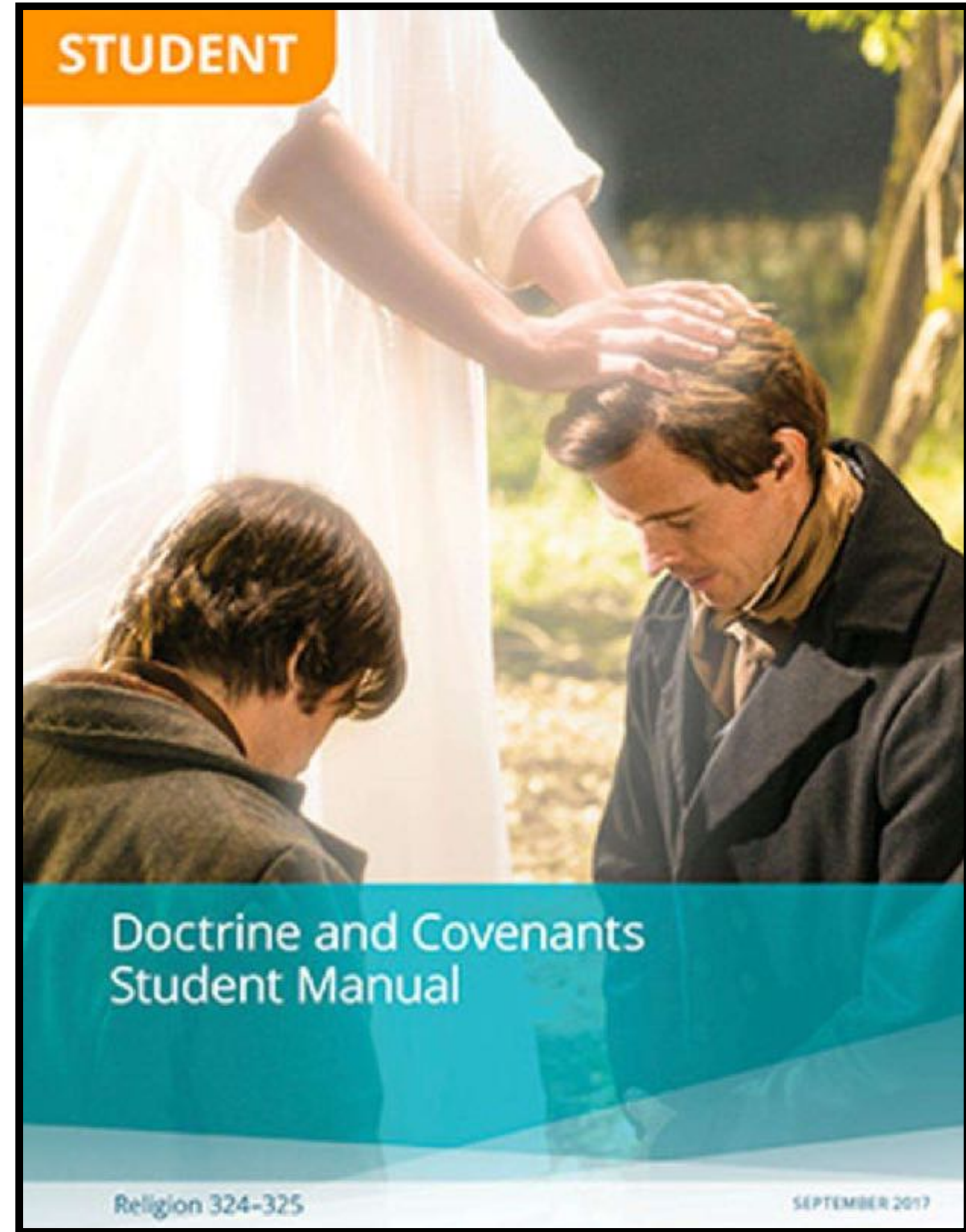
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“Some think of enduring to the end as simply suffering through challenges. It is so much more than that—it is the process of coming unto Christ and being perfected in Him. ...

“Enduring to the end is the doctrine of continuing on the path leading to eternal life after one has entered into the path through faith, repentance, baptism, and receiving the Holy Ghost. Enduring to the end requires our whole heart. ...

“Enduring to the end means that we have planted our lives firmly on gospel soil, staying in the mainstream of the Church, humbly serving our fellow men, living Christlike lives, and keeping our covenants”

(Elder Joseph B. Wirthlin, “Press On,” October 2004 GC, Ensign or Liahona, Nov. 2004, 101).



“Under God’s great plan of happiness, families can be sealed in temples and be prepared to return to dwell in His holy presence forever. That is eternal life!”

(President Russell M. Nelson, “Thanks Be to God,” April 2012 GC, Ensign or Liahona, May 2012, 77).

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DOCTRINE AND COVENANTS 14:1–10

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SECTION 16

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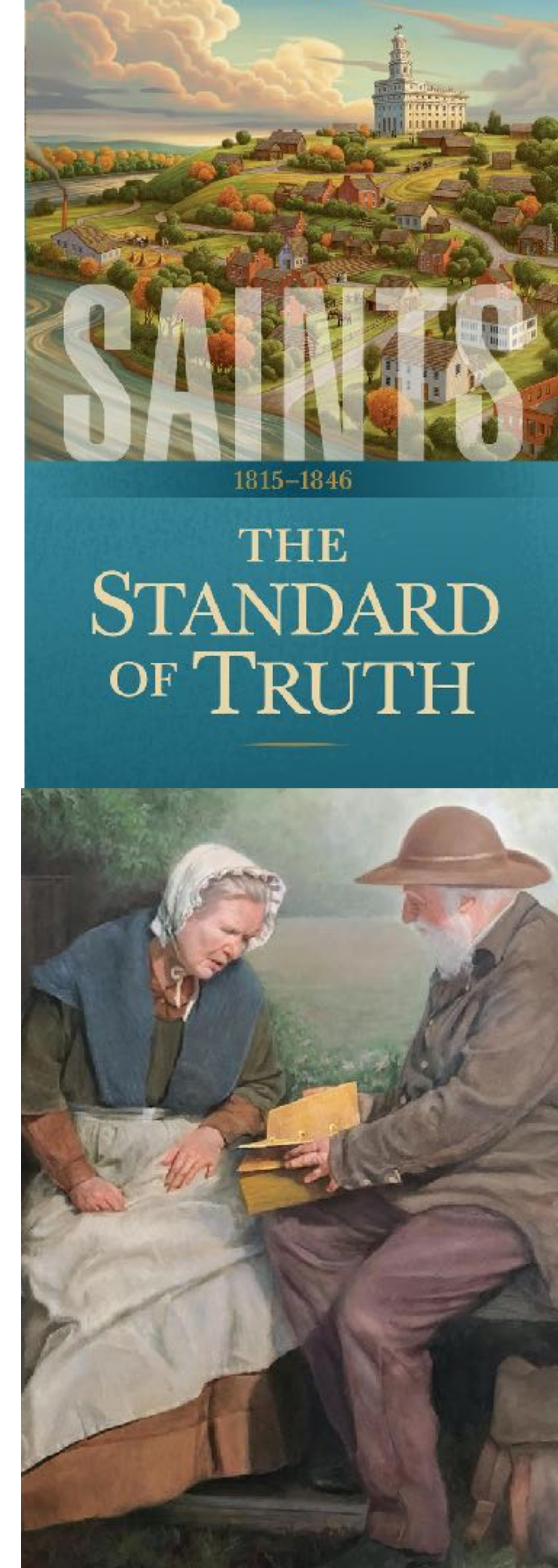
“Don’t ever forget, brothers and sisters, that you and I have in our possession the very points of doctrine that will bring people to the Lord. The restored gospel of Jesus Christ has within it the power to bring deep and abiding happiness to the human soul—something that will be valued and cherished for the rest of time and for all eternity. We are not just trying to get people to join our Church; we are sharing with them the fulness of the restored gospel of Jesus Christ. But as powerful as our message is, it cannot be imposed or forced upon people. It can only be shared—heart to heart, soul to soul, spirit to spirit—by being good neighbors and by caring and showing love”

(Elder M. Russell Ballard, “The Essential Role of Member Missionary Work,” April 2003 GC, Ensign or Liahona, May 2003, 40).



Once Joseph, Emma, and Oliver moved to Fayette, David's mother had her hands full. Mary Whitmer and her husband, Peter, already had eight children between the ages of fifteen and thirty, and the few who did not still live at home resided nearby. Tending to their needs filled Mary's days with work, and the three houseguests added more labor. Mary had faith in Joseph's calling and did not complain, but she was getting tired.

The heat in Fayette that summer was sweltering. As Mary washed clothes and prepared meals, Joseph dictated the translation in an upstairs room. Oliver usually wrote for him, but occasionally Emma or one of the Whitmers took a turn with the pen. Sometimes, when Joseph and Oliver tired of the strain of translating, they would walk out to a nearby pond and skip stones across the surface of the water.



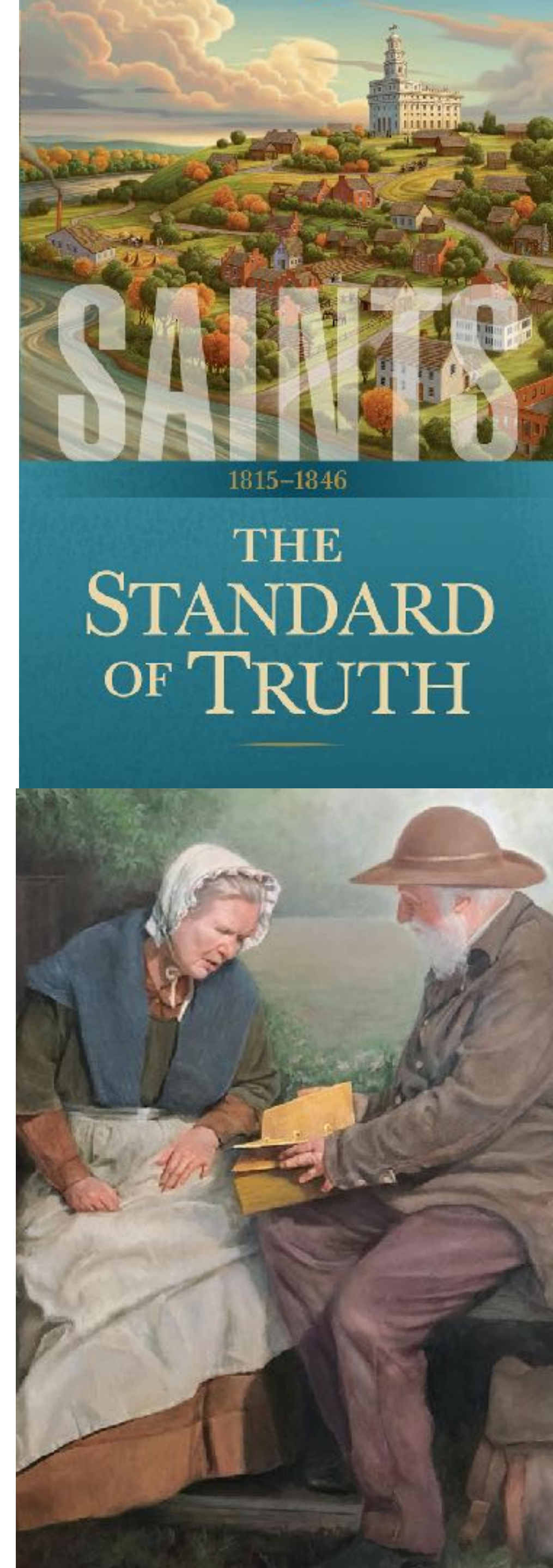
translating, they would walk out to a nearby pond and skip stones across the surface of the water.

Mary had little time to relax herself, and the added work and the strain placed on her were hard to bear.

One day, while she was out by the barn where the cows were milked, she saw a gray-haired man with a knapsack slung across his shoulder. His sudden appearance frightened her, but as he approached, he spoke to her in a kind voice that set her at ease.

“My name is Moroni,” he said. “You have become pretty tired with all the extra work you have to do.” He swung the knapsack off his shoulder, and Mary watched as he started to untie it.

“You have been very faithful and diligent in your labors” he continued “It is proper therefore that you

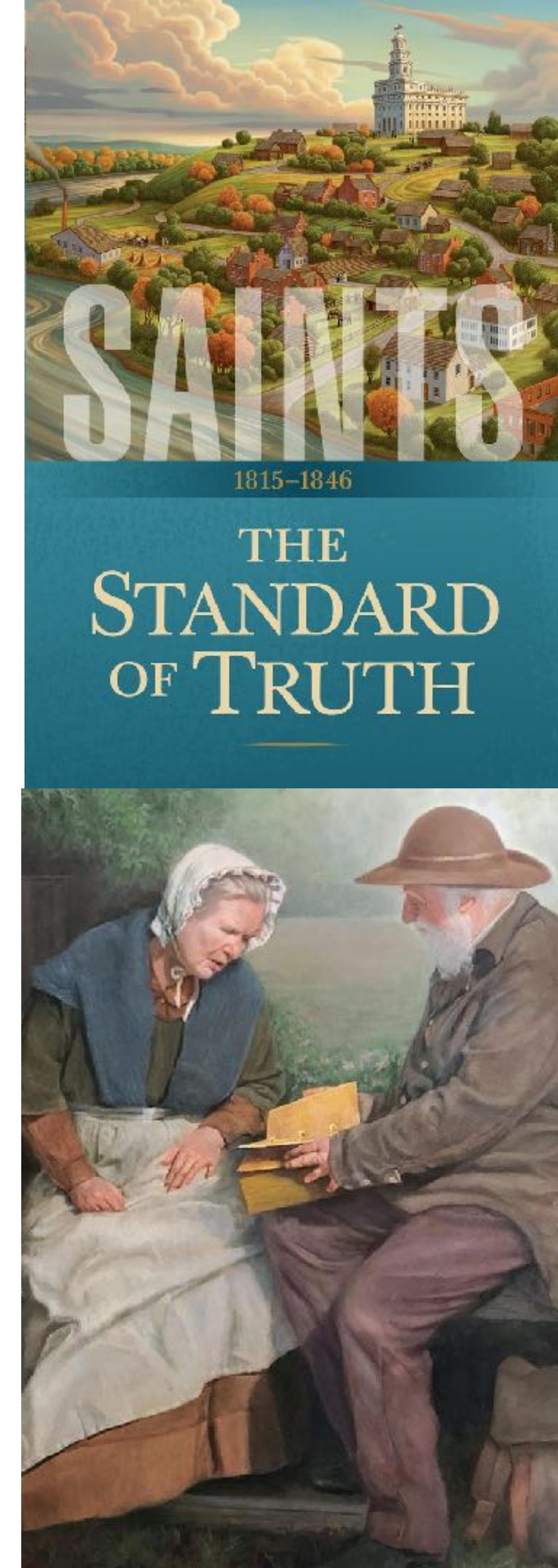


swung the knapsack off his shoulder, and Mary watched as he started to untie it.

“You have been very faithful and diligent in your labors,” he continued. “It is proper, therefore, that you should receive a witness that your faith may be strengthened.”

Moroni opened his knapsack and removed the gold plates. He held them in front of her and turned their pages so she could see the writings on them. After he turned the last page, he urged her to be patient and faithful as she carried the extra burden a little longer. He promised she would be blessed for it.

The old man vanished a moment later, leaving Mary alone. She still had work to do, but that no longer troubled her.



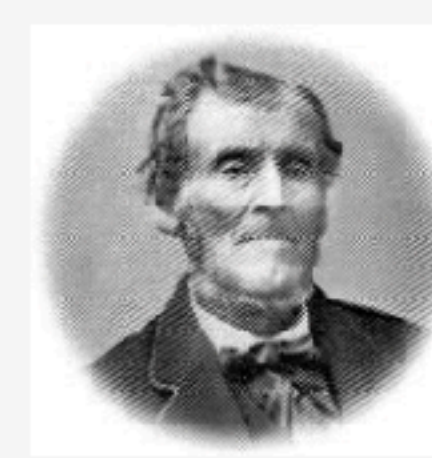


SECTION 17

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, New York, June 1829, prior to their viewing the engraved plates that contained the Book of Mormon record. Joseph and his scribe, Oliver Cowdery, had learned from the translation of the Book of Mormon plates that three special witnesses would be designated (see [Ether 5:2–4](#); [2 Nephi 11:3](#); [27:12](#)). Oliver Cowdery, David Whitmer, and Martin Harris were moved upon by an inspired desire to be the three special witnesses. The Prophet inquired of the Lord, and this revelation was given in answer through the Urim and Thummim.

1–4, By faith the Three Witnesses will see the plates and other sacred items; 5–9, Christ bears testimony of the divinity of the Book of Mormon.

1 Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea.

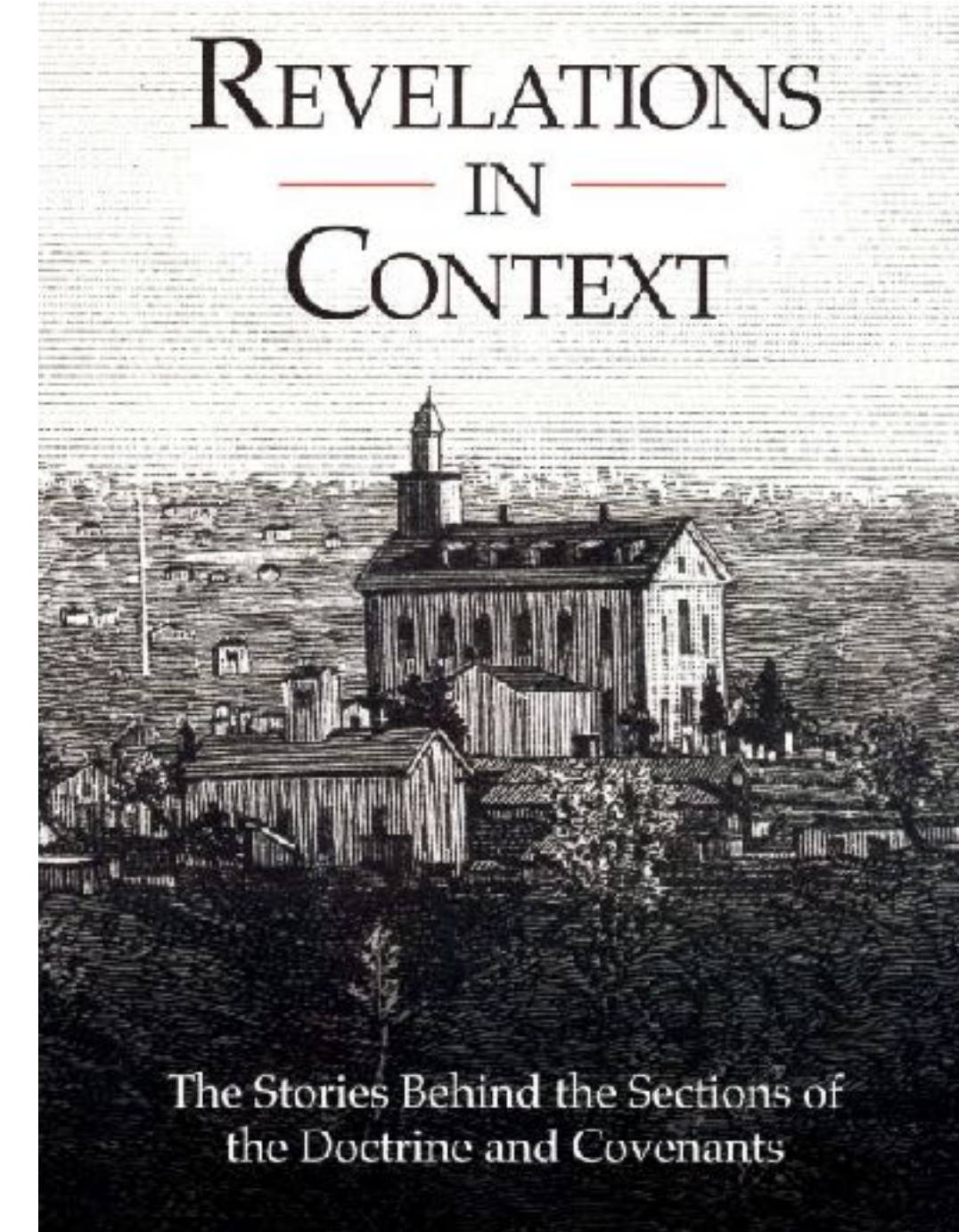


Revelations in Context

The Contributions of Martin Harris

Revelations in Context

The Experience of the Three Witnesses



The move to [Fayette] New York took place at the beginning of June, and within a month Joseph and his scribes had completed the translation of the Book of Mormon. About that same time, Joseph’s parents and Martin Harris, who had received word that the translation was nearing completion, arrived from Palmyra.

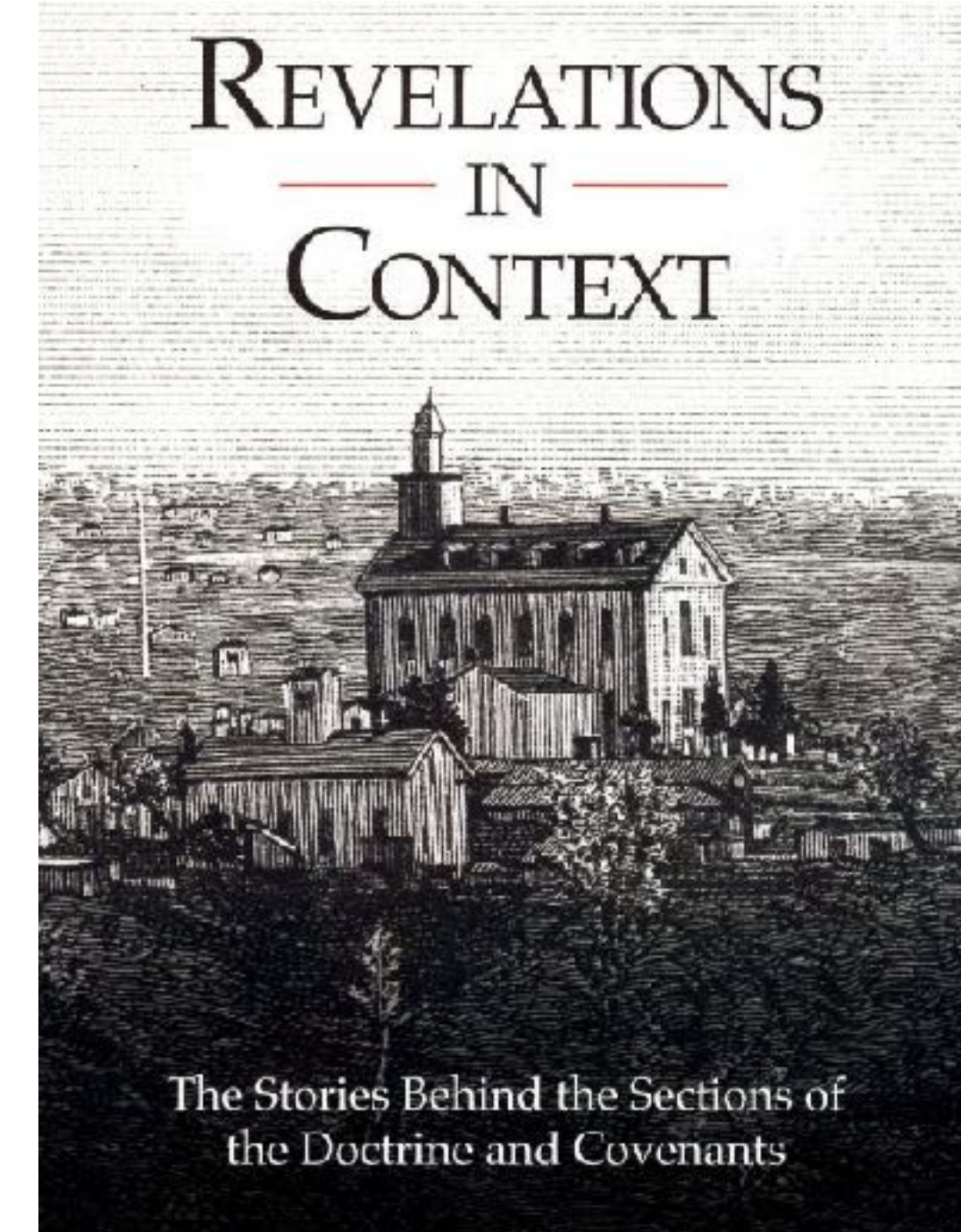
Lucy Mack Smith wrote that Harris “greatly rejoiced” when he heard of the progress of the translation. Although Harris was quite possibly meeting both Cowdery and Whitmer for the first time, the three men bonded through their shared devotion to assist in bringing forth the Book of Mormon.

They were particularly interested in certain passages from the Book of Mormon. [2 Nephi 27:12-14? Ether 5:2-3?] “In the course of the work of translation,” Joseph Smith’s history explains, “we ascertained that three

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They were particularly interested in certain passages from the Book of Mormon. [2 Nephi 27:12-14? Ether 5:2-3?] “In the course of the work of translation,” Joseph Smith’s history explains, “we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant, that they should see the plates from which this work (the Book of Mormon) should be translated.” [also mentioned in D&C 5:11-13]

Almost immediately after this discovery was made, Joseph wrote, “It occurred to Oliver Cowdery, David Whitmer, and ... Martin Harris ... that they would have me enquire of the Lord, to know if they might not obtain of him to be these three special witnesses; and finally they became so solicitous, and teased me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord for them [a revelation].”



**The Experience of
the Three
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of me to know that which would be of the most worth unto you.

5 Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.

6 And now, behold, I say unto you,

that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

SECTION 17

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, New York, June 1829, prior to their viewing the engraved plates that contained the Book of Mormon record. Joseph and his scribe, Oliver Cowdery, had learned from the translation of the Book of Mormon plates that three special witnesses would be designated (see Ether 5:2–4; 2 Nephi 11:3; 27:12). Oliver Cowdery, David Whitmer, and Martin Harris were moved upon by an inspired desire to be the three special witnesses. The Prophet inquired of the Lord, and this revelation was given in answer through the Urim and Thummim.

1–4, By faith the Three Witnesses will see the plates and other sacred items; 5–9, Christ bears testimony of the divinity of the Book of Mormon.

BEHOLD, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a ^aview of the ^bplates, and also of the ^cbreastplate, the ^dsword of Laban, the ^eUrim and Thummim, which were given to the ^fbrother of Jared upon the mount, when he talked with the Lord ^gface to face, and the ^hmiraculous directors which were given to Lehi while in the wilderness, on the borders of the ⁱRed Sea.

2 And it is by your faith that you shall obtain a view of them, even

by that faith which was had by the prophets of old.

3 And after that you have obtained faith, and have seen them with your eyes, you shall ^atestify of them, by the power of God;

4 And this you shall do that my servant Joseph Smith, Jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work.

5 And ye shall testify that you have seen them, even as my servant Joseph Smith, Jun., has seen them; for it is by my power that he has seen them, and it is because he had faith.

6 And he has translated the ^abook, even that ^bpart which I have

commanded him, and as your Lord and your God liveth it is true.

7 Wherefore, you have received the same power, and the same faith, and the same gift like unto him;

8 And if you do these last ^acommandments of mine, which I have given you, the ^bgates of hell shall not

prevail against you; for my ^cgrace is sufficient for you, and you shall be ^dlifted up at the last day.

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SECTION 18

Revelation to Joseph Smith the Prophet, Oliver Cowdery, and David Whitmer, given at Fayette, New York, June 1829. According to the Prophet, this revelation made known “the calling of twelve apostles in these last days, and also instructions relative to building up the Church.”

1–5, Scriptures show how to build up the Church; 6–8, The world is ripening in iniquity; 9–16, The worth of souls is great; 17–25, To gain salvation, men must take upon themselves the name of Christ; 26–36, The calling and mission of the Twelve are revealed; 37–39, Oliver Cowdery and David Whitmer are to search out the Twelve; 40–47, To gain salvation, men must repent, be baptized, and keep the commandments.

Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words:

2 Behold, I have ^amanifested unto you, by my Spirit in many instances, that the ^bthings which you have written are ^ctrue; wherefore you know that they are true.

3 And if you know that they are

true, behold, I give unto you a commandment, that you ^arely upon the things which are ^bwritten;

4 For in them are all things ^awritten concerning the foundation of my church, my gospel, and my ^brock.

5 Wherefore, if you shall build up my ^achurch, upon the foundation of my gospel and my ^brock, the ^cgates of hell shall not prevail against you.

6 Behold, the ^aworld is ^bripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the ^cGentiles and also the house of Israel.

7 Wherefore, as thou hast been ^abaptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him.

8 And now, marvel not that I have ^acalled him unto mine own purpose,

8a D&C 19:13.

b Matt. 16:18;

1 Ne. 22:26;

3a Prov. 22:21;

D&C 98:11.

TG Dependability:

b TG Rock.

c Matt. 16:18;

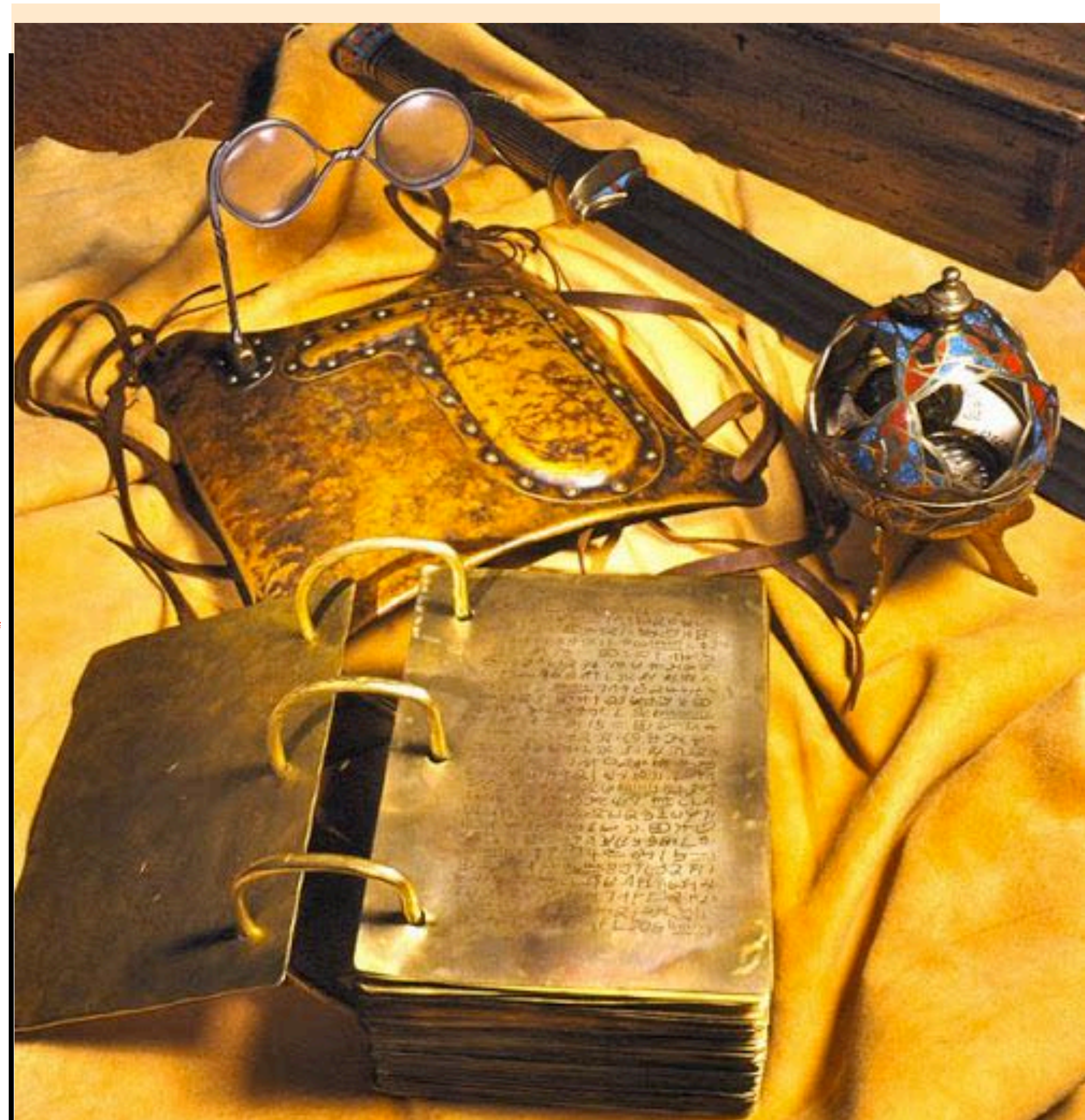
D&C 10:69

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17 1a 2 Ne. 27:12;
Ether 5:4 (2–4);
D&C 5:15 (15, 24)

d 1 Ne. 4:9;
2 Ne. 5:14;
James 1:12

h 1 Ne. 16:16 (10, 16, 26);
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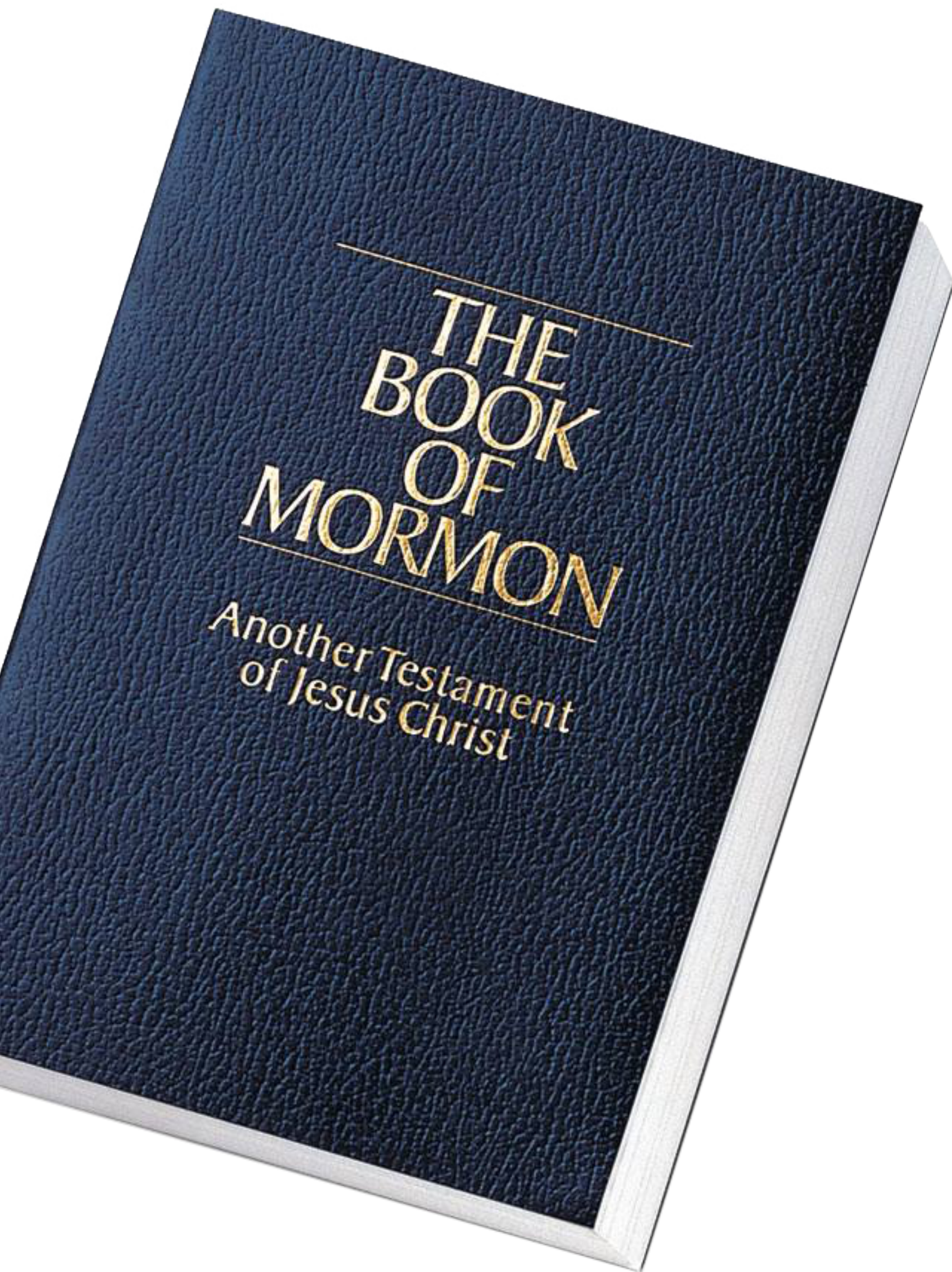
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“One of the most solemn oaths ever given to man is found in these words of the Lord relative to Joseph Smith and the Book of Mormon. ‘He [meaning Joseph Smith] has translated the book, even that part which I have commanded him,’ saith the Lord, ‘and as your Lord and your God liveth it is true.’ (D&C 17:6.)

“This is God’s testimony of the Book of Mormon. In it Deity himself has laid his godhood on the line. Either the book is true or God ceases to be God. There neither is nor can be any more formal or powerful language known to men or gods”

(Elder Bruce R. McConkie, “The Doctrine of the Priesthood,” April 1982 GC, Ensign, May 1982, 33).

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As Joseph and his friends finished the translation, their minds turned to a promise the Lord had given in the Book of Mormon and in His revelations—to show the plates to three witnesses. Joseph’s parents and Martin Harris were visiting the Whitmer farm at the time, and one morning Martin, Oliver, and David pleaded with Joseph to let them be the witnesses. Joseph prayed and the Lord answered, saying that if they relied on Him wholeheartedly and committed to testify of the truth, they could see the plates.

“You have got to humble yourself before your God this day,” Joseph told Martin specifically, “and obtain if possible a forgiveness of your sins.”

Later that day, Joseph led the three men into the

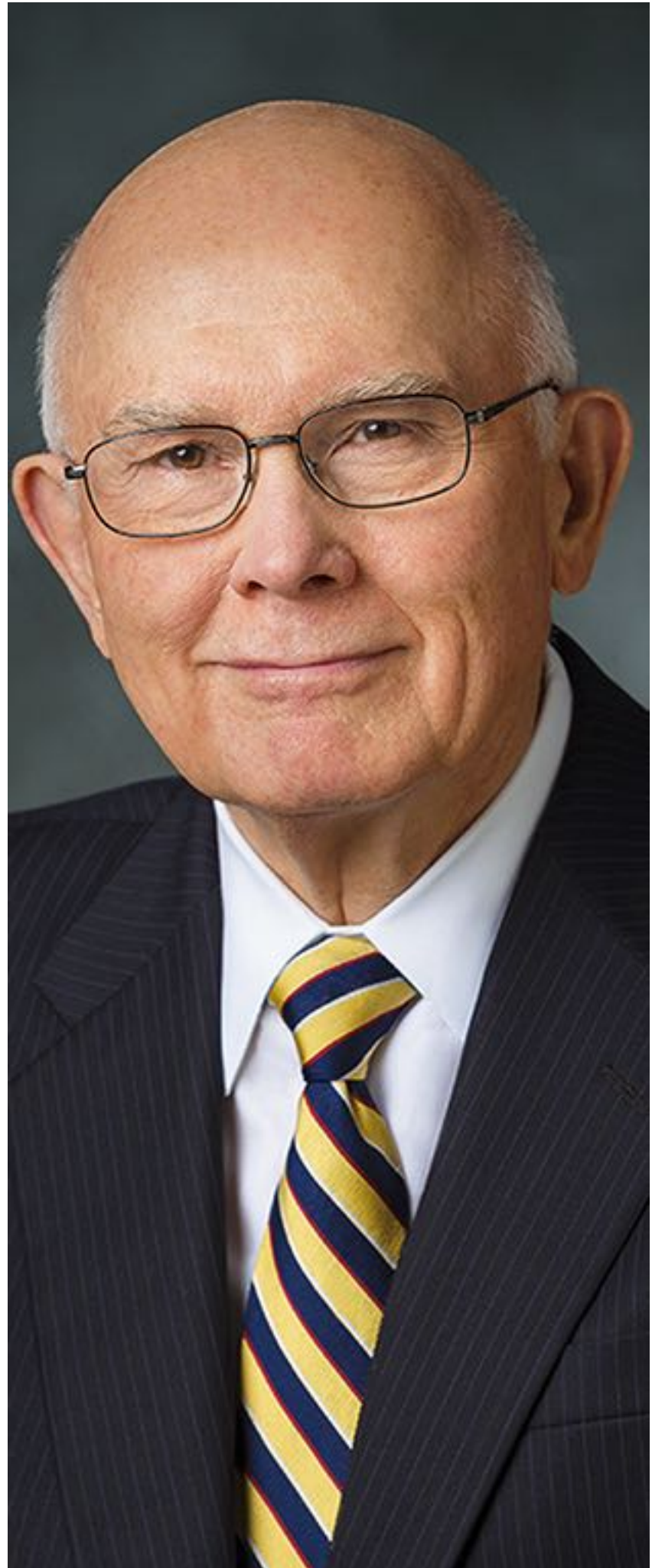
Later that day, Joseph led the three men into the woods near the Whitmer home. They knelt, and each took a turn praying to be shown the plates, but nothing happened. They tried a second time, but still nothing happened. Finally, Martin rose and walked away, saying he was the reason the heavens remained closed.

Joseph, Oliver, and David returned to prayer, and soon an angel appeared in a brilliant light above them. He had the plates in his hands and turned them over one by one, showing the men the symbols engraved on each page. A table appeared beside him, and on it were ancient artifacts described in the Book of Mormon: the interpreters, the breastplate, a sword, and the miraculous compass that guided Nephi's family from Jerusalem to the promised land.

The men heard the voice of God declare, “These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them, which you have seen, is correct, and I command you to bear record of what you now see and hear.”

When the angel departed, Joseph walked deeper into the woods and found Martin on his knees. Martin told him he had not yet received a witness from the Lord, but he still wanted to see the plates. He asked Joseph to pray with him. Joseph knelt beside him, and before their words were half-uttered, they saw the same angel displaying the plates and the other ancient objects.

“’Tis enough! ’Tis enough!” Martin cried. “Mine eyes have beheld! Mine eyes have beheld!”



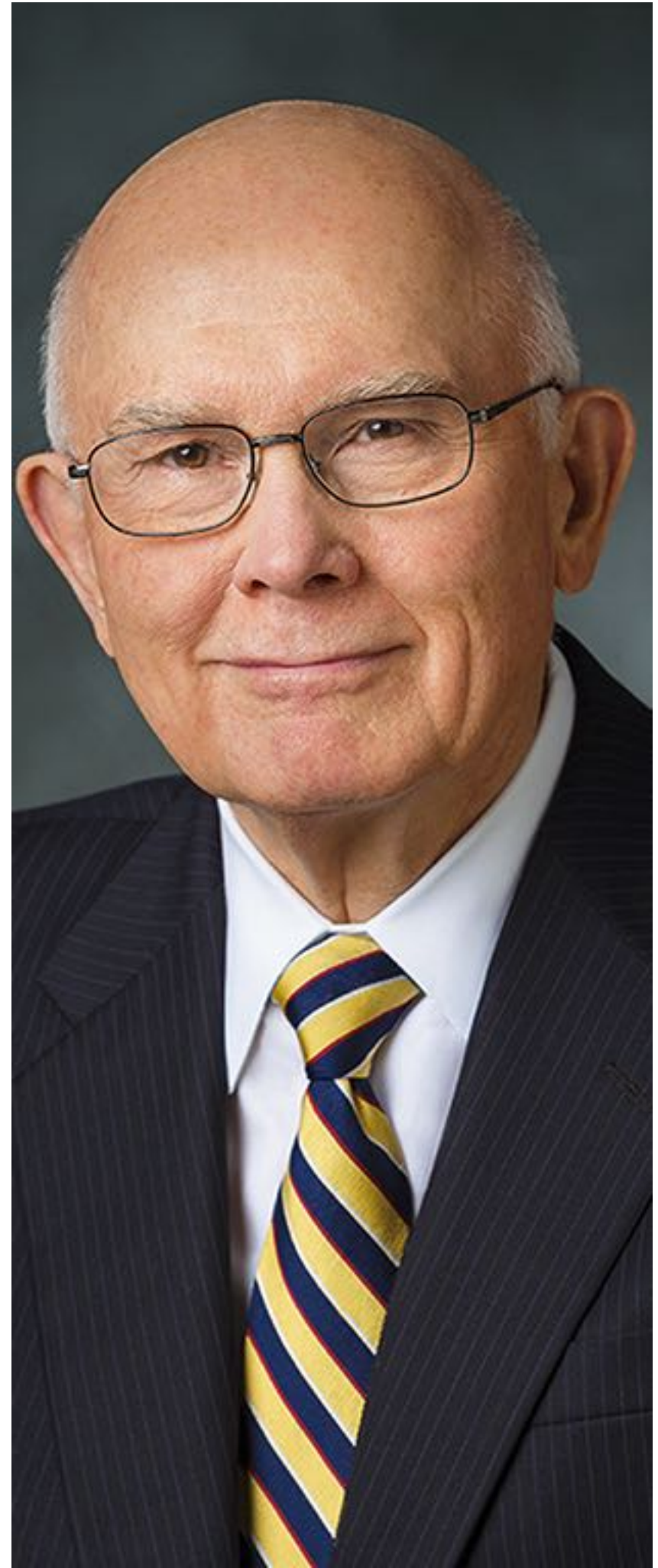
“People who deny the possibility of supernatural beings may reject this remarkable testimony, but people who are open to believe in miraculous experiences should find it compelling. The solemn written testimony of three witnesses to what they saw and heard—two of them simultaneously and the third almost immediately thereafter—is entitled to great weight. Indeed, we know that upon the testimony of one witness great miracles have been claimed and accepted by many religious people, and in the secular world the testimony of one witness has been deemed sufficient for weighty penalties and judgments.

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Persons experienced in evaluating testimony commonly consider a witness's opportunity to observe an event and the possibility of his bias on the subject. Where different witnesses give identical testimony about the same event, skeptics look for evidence of collusion among them or for other witnesses who could contradict them.

Measured against all of these possible objections, the testimony of the Three Witnesses to the Book of Mormon stands forth in great strength. Each of the three had ample reason and opportunity to renounce his testimony if it had been false, or to equivocate on details if any had been inaccurate. As is well known, because of disagreements or jealousies involving other leaders of the Church, each one of these three witnesses was excommunicated from The Church of Jesus Christ of Latter-day Saints by about eight years after the publication of their testimony. All three went their



been inaccurate. As is well known, because of disagreements or jealousies involving other leaders of the Church, each one of these three witnesses was excommunicated from The Church of Jesus Christ of Latter-day Saints by about eight years after the publication of their testimony. All three went their separate ways, with no common interest to support a collusive effort. Yet to the end of their lives—periods ranging from 12 to 50 years after their excommunications—not one of these witnesses deviated from his published testimony or said anything that cast any shadow on its truthfulness.

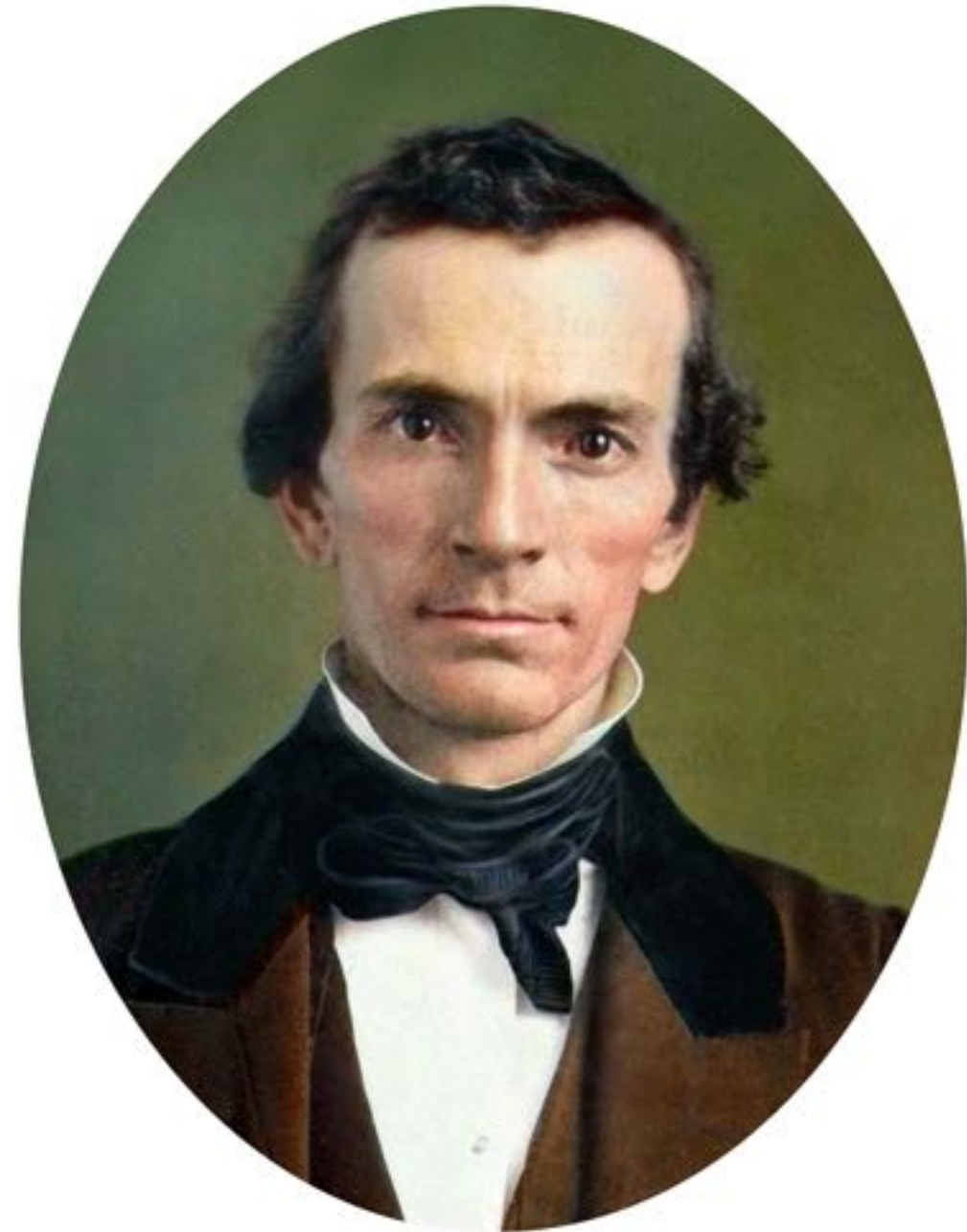
Furthermore, their testimony stands uncontradicted by any other witnesses. Reject it one may, but how does one explain three men of good character uniting and persisting in this published testimony to the end of their lives in the face of great ridicule and other personal disadvantage? Like the Book of Mormon itself, there is



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Furthermore, their testimony stands uncontradicted by any other witnesses. Reject it one may, but how does one explain three men of good character uniting and persisting in this published testimony to the end of their lives in the face of great ridicule and other personal disadvantage? Like the Book of Mormon itself, there is no better explanation than is given in the testimony itself, the solemn statement of good and honest men who told what they saw.”

(Elder Dallin H. Oaks, “The Witness: Martin Harris,” April 1999 GC, Ensign, May 1999, 36).



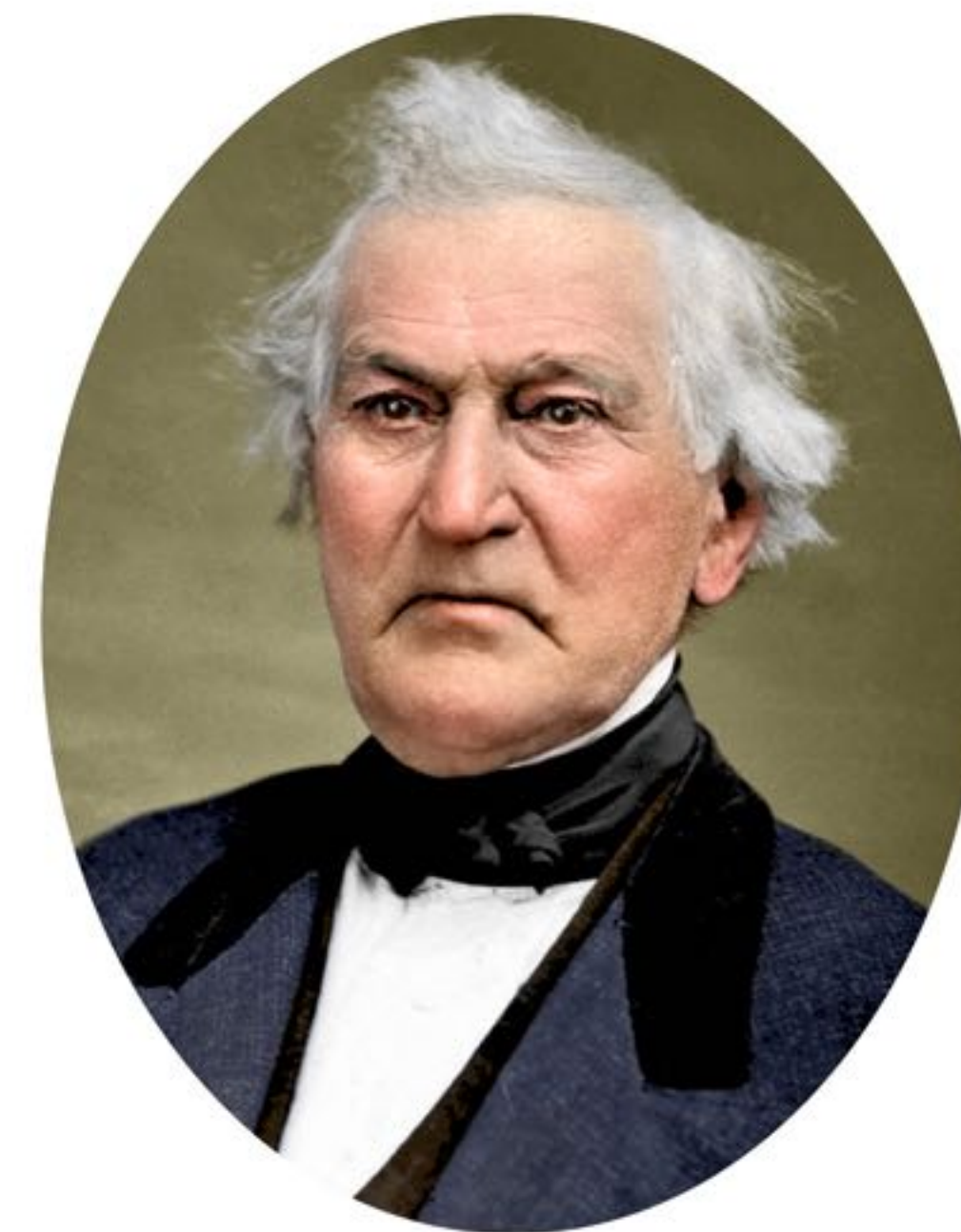
OLIVER COWDERY

Francis W. Kirkham wrote about Oliver Cowdery's death that "in the year 1878, David Whitmer said to Elders Orson Pratt and Joseph F. Smith concerning his departure: 'Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, "Now I lay me down for the last time; I am going to my Savior"; and he died immediately, with a smile on his face.'"

(New Witness for Christ, 1:248.)

The Richmond Democrat carried the following account of David Whitmer: “On Sunday evening, at 5:30 (Jan. 22, 1888), Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, said: ‘Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony.’ The doctor answered: ‘Yes, you are in your right mind, for I have just had a conversation with you.’ He then addressed himself to all around his bedside in these words: ‘Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen.’”

(In Jenson, Biographical Encyclopedia, 1:270.)



DAVID WHITMER

The last testimony of Martin Harris was given to Elder William Harrison Homer, who was with him at the time of his death. Elder Homer recorded:



MARTIN HARRIS

“The next day, July 10, 1875, marked the end. It was in the evening. It was milking time, and Martin Harris, Jr., and his wife, Nancy Homer Harris, had gone out to milk and to do the evening’s chores. In the house with the stricken man were left my mother, Eliza Williamson Homer, and myself, who had had so interesting a day with Martin Harris at Kirtland. I stood by the bedside holding the patient’s right hand and my mother at the foot of the bed, Martin Harris had been unconscious for a number of days. When we first entered the room the old gentleman appeared to be sleeping. He soon woke up and asked for a drink of water. I put my arm under the old gentleman, raised him, and my mother held the glass to his lips. He drank freely, then he looked up at me and recognized me. He said, ‘I know you. You are my friend.’ He said, ‘Yes, I



MARTIN HARRIS

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(Signed) William Harrison Homer.

“Signed in the presence of Mrs. W. H. Homer, Joseph Homer, Leah Widtsoe, John A. Widtsoe.” (In New Witness for Christ, 1:253–54.)